

Pacific Christian Advocate

Room 21 Merchants' Exchange
SAN FRANCISCO CAL.

VOL. XXIV. NO. 7.

PORTLAND, OREGON, THURSDAY, FEBRUARY 14, 1878.

WHOLE NUMBER 1,203.

PACIFIC CHRISTIAN ADVOCATE.

Rev. J. H. ACTON, Editor.

PUBLISHING COMMITTEE:

P. M. STARR, C. V. ANTHONY,
A. LAUBACH, S. NELSON,
H. HANSON.

TERMS:—\$2 60 per annum, IN ADVANCE, postage paid.

All communications should be addressed to PACIFIC CHRISTIAN ADVOCATE.

This paper affords the BEST medium for advertising on the North Pacific Coast.

MINISTERIAL EFFICIENCY.

BY A PASTOR.

To say the great need of the M. E. Church in Oregon, as well, perhaps, as of all other branches of the Christian Church, is greater efficiency in the ministerial ranks, would doubtless be regarded by many of your readers as a radical statement. But to say that ministerial efficiency is one of the greatest needs of the Church, is to state a truth which is too patent to be denied by any man who has given the subject a moment's reflection. In making this statement, I would not disparage the noble, self-sacrificing men who have borne all the hardships and trials of pioneer work on this coast, who have done, and many of whom are still doing valiant service in the cause of Christ. All honor to these faithful soldiers; but, notwithstanding we have these earnest, successful workers, the fact remains, one of the greatest demands of the Church is greater efficiency in the ranks of the ministry. There are many charges in the bounds of the Oregon conference which were once prosperous and flourishing, that are to-day almost total wrecks. And while other causes may have conspired in producing these dire results, yet, the prime cause has usually been inefficiency on the part of those who have had charge of these circuits and stations. Disagreeable as these facts are, they are nevertheless facts, and facts too which cannot be truthfully denied. I mention them here, not in a censorious spirit, but for the purpose of giving force to the thought which I wish to present in this paper upon the subject of ministerial efficiency.

Two things are essentially necessary in order to any considerable degree of efficiency in ministerial work.

The first I will call executive ability, though the faculty designed to be expressed may require an expansion from the common acceptance of that phrase. It is that faculty which enables a minister to conduct his work in accordance with the law and discipline of the Church; and also to organize, and systemize those departments of Church work for which no special provision is made in the book of discipline. If system is necessary in any work it is especially important in connection with Church operations. And yet, there are some Methodist preachers who seem from their slipshod, down-at-the-heel way of conducting their work, scarcely to know that we have a code of laws and regulations by which to be governed. The membership under their care habitually violate the laws which they have solemnly promised to obey. The preacher, if he does not absolutely violate the laws and rules which he has solemnly pledged himself to faithfully keep and enforce, yet fails in the observance of much that is expected of him by the Church. The necessary result is, that the whole Church machinery gets out of repair, and the charge goes down on his hands. If, therefore, a man has no ability to execute the law and discipline of the Church, and organize and systemize his work, and has not brains enough to acquire such ability, he is not fit to have the charge of a work in the M. E. Church. Whatever other qualities he may have, he will be a failure as a pastor, and a charge

will die on his hands. It is the imperative duty of every Methodist preacher to carefully study our Church economy, and then faithfully work it in all the charges to which he is assigned. The result of a failure to do so may be seen in the present despoiled condition of our charges.

A second essential in order to efficiency is the ability to reach the unconverted, and win them to Christ. There is a dangerous heresy abroad among ministers. It is that because some men seem to be especially adapted to defending the doctrines of Christianity against the assaults of infidelity and thus establishing the faith of believers, therefore we are not to expect them to engage in revival work, or to be instrumental in the conversion of sinners. Without pausing to argue the question of adaptability, which I readily admit differs widely in different men, I unhesitatingly pronounce the doctrine a *dangerous heresy*. It is a pitiable sight to see a Methodist preacher drift from year to year, preaching his cold, spiritless sermons week in and week out, and not a soul converted through his ministry. Such a man might possibly be of some service as a local preacher, but he is woefully out of place in the pastorate. The man that can content himself with such a perfunctory mode of doing the work of a pastor, is totally unfit for the itinerant Christian ministry. To plead a want of adaptability for revival work is simply to confess unfitness for a pastoral charge. I know that some men have better natural faculties for this kind of work than others; but I claim that any man who has brains enough to preach, can, by proper effort and proper devotion, measurably adapt himself to this department of ministerial work. If he absolutely cannot, then he has missed his calling, and the sooner he learns it the better it will be for the Church. Any man whom God has called into the ministry can be instrumental in saving souls. Let him see to it that he has in his heart a longing desire for the salvation of men; then let him seek and obtain the baptism of the Holy Spirit, and go to his work thus endowed with power from on high, and expecting souls to be converted, and he will be astonished to find that he is adapted to this work also. Dear brethren of the Oregon conference let us go to work with renewed energy; fully resolved that we will leave the charges we are serving in better condition than we found them.

HOW MEN OF BUSINESS SHOULD DEDICATE THEIR LIVES.

BY REV. A. E. E. TAYLOR, D. D.

It is a mistake to suppose that the ministry is the only sphere in which a man can dedicate his life to God. Some young men, who feel strongly called to give their whole lives to the Master's service, find their way to the ministry absolutely barred. They struggle long and despairingly against the difficulties, but still find no door open into the sacred calling, while the call to consecration still presses on their consciences. Troubled as to duty, they turn aside to some secular calling, and after a time lose the impression of the early call, and give their lives more to the world. May it not be that the Holy Spirit was calling them to a life of entire consecration in some other path than through the ministry? Is it not possible for one to set his life service apart to the Master as fully out of the ministry as in it, reserving to himself from his business but the bare living that the minister usually receives, and consecrating the remainder to a sacred use?

Suppose a young man whose heart is stirred, while he is shut out by Providence from the pulpit, still resolves to answer the call of duty in some way, and therefore devotes himself to some secular calling, profession, trade, or merchandise, resolving to set apart all the wealth that he thus acquires beyond a bare livelihood to the cause of Christ. Would not such a life be as truly heroic-

ally devoted to the Master as if he were preaching the Gospel? Some who cannot preach must support those who are sent. Why should not one thus give his whole life service, dedicating his whole income, to this work? The Lord must have means as well as men, and he calls some to work for the means. But do not we lose sight often of this latter call, and give only the tenth or the fifth when it may be that our Lord would have us devote all, and keep back no part of the price? * * *

UNITY OF METHODISM.

What a spectacle to behold by angels and men! Nay, more, would not all the redeemed hosts of heaven and our earth join in one grand shout of loud hallelujahs to the Lord of Hosts, at the unification of all the Methodist organizations. There is a very general desire for such a result, and many noble minds are exercised concerning the means by which it may be brought about. An exchange says:

A writer, one of the most devoted and ablest of Southern Methodist Doctors of Divinity, not unknown at the North, but esteemed for his fraternal spirit and able pulpit discourses, has prepared a two-column article for the *Southern Advocate*, which he entitles, "Suggestions for Preserving the Purity and Unity of Episcopal Methodism." The details of the plan we will give hereafter. In substance it is this: That of the two great divisions, North and South, two or more general conferences, each, may be made, with simple geographical districts, and that another conference shall embrace the colored Methodists; that all these separate general conferences shall have the same local authority as at present, but that an Ecumenical conference shall be formed of an equal number of delegates from all the general conferences, to be presided over by all the bishops, they being *ex-officio* members of it. This federal body, meeting also quadrennially, but at another date, shall have jurisdiction over all questions affecting the articles of religion, the general superintendency, itinerancy, and the general rules. It shall have the ordering of all the great connectional societies—missionary, tract, Sunday-school, and the book concern—under its care, and also have one great official organ. Each subordinate general conference shall determine the number and character of its periodicals. It is a grand scheme on paper. Any one can readily see how many impossibilities lie in the way of its realization. It is well, however, to have these fraternal plans suggested and discussed. There would be no greater objection to the unifying plan at the North than at the South. The fact, that already the M. E. Church, with its peculiarities of thought and action separating it widely from the church south, is established at the south, with mixed conferences, mixed schools, and mixed churches, would be probably an insurmountable obstacle in the way of district general conferences. Nevertheless the effort to devise such a plan, is an honorable and Christian one.

INFLUENCE IN THE WORLD.

Who can estimate the power of personal influence? The careful, industrious mistress of a house has an influence on her circle, the extent of which she herself cannot calculate. So has that fast and frivolous wife, to whom pleasure is as the breath of her nostrils, her fine clothes dearer than her children, and of all sorrows work and duty the most sorrowful. How many young minds has she not wrapped by her pernicious example, so brilliant in its setting and so seductive in its lines? It is so hard to work, so pleasant to play. Has a bold, slangy girl no influence over her comrades? If a good, pure and modest girl, who neither flirts nor idles, neither talks slang nor affects improper subjects; who finds no pleasure in silly little intrigues, and abhors all degrading little falsehoods; who believes in duty, and acts as she believes—if such a girl as this is a friend which every wise mother desires her child to make, so, on the other hand, is the bold and idle, thriftless and undutiful girl the one whom she would wish to be avoided, because of the power of influence. Every man and woman living has influence for good or evil. Our personality has influence; our habits, our modes of thought, our fashion

ion of dress, our method of speech, each circumstance of our individuality, makes its mark, and either repels by the distaste or attracts by the admiration which it inspires; there is no one so small and insignificant as to be destitute of the power of stirring to some extent, the world in which he lives.—*College Journal*.

ANOTHER BLOW AT POLYGAMY.

The nuisance and crime of Polygamy in Utah, and in those territories into which Mormonism has extended, dies hard. The new bill proposed to the house of representatives by Mr. Luttrell, of California, now in the hands of the judiciary committee, is another attempt to suppress this evil, which, for several reasons, the act of congress now in force has failed adequately to remedy. The present law makes the polygamous marriage itself the crime, and prosecution under it is barred by the general statutes of limitation after the expiration of two years. Mr. Luttrell's proposed law puts out of the case, necessary testimony, the register and certificate, and it makes of no account the swift evidence of those whose interest it is to commit perjury. By way of penalty, it provides for a fine, in each case of conviction, of five hundred dollars and imprisonment for not more than five years. Mormon wives will no longer be able to swear their unlawful husbands out of trouble by denying any marriage relation. This they have been constantly in the habit of doing before the grand jury, and consequently indictments for polygamy have virtually become impossible. The new bill does no more than reaffirm principles of evidence accepted in almost all Christian and civilized States.

Even this provision, however, would be insufficient to secure conviction without a thorough change of the jury system in Utah, which will be effected by another law proposed by Mr. Luttrell. This provides that no bigamist or polygamist shall be permitted to act as a juror in cases of prosecutions under the law above set forth. No man with more than one wife will be allowed to pass upon the guilt or innocence of a man indicted for marital miscellaneousness; and a juror suspected of the offence may be challenged and required to answer as to the facts upon oath. Moreover, those believing it morally or legally right to have more than one wife at the same time, will be ineligible. This seems to be a simple precaution, and the wonder is that it has not before been resorted to.—*N. Y. Tribune*.

The American Bible Revision Committee held their regular monthly meeting at the Bible House, New York, recently. Rev. Philip Schaff, their president, reports that the Old Testament Company have nearly finished the first revision of Jeremiah, and will next take up Ezekiel. They had previously revised Pentateuch, the Psalms and Isaiah. The new Testament Committee have reached the eleventh chapter of the Second Epistle to the Corinthians in the first revision. The Gospels, the Acts, and two-thirds of the Epistles have been revised so far, but will require a second revision. The American committee are but little behind their British co-laborers. We observe that one of the British revisers, the Rev. Dr. Angus, the distinguished Baptist divine, while preaching in Glasgow the other day, referred to the revision of the Authorized Version of the New Testament, in a way to assure those of his communion who are not without anxiety as to any changes that may be made. He said that when the work was done they would find the same Testament that they had been using from childhood; and although there had been many changes, chapter after chapter would be read without their observing the changes unless by comparison. They would have substantially the same text and the same translation; and he held that in these speculative times it was worth while for fifty men to spend ten years of their lives to obtain this negative result.—*Evangelist*.

The Free Church of Scotland has determined to take prompt measures to prevent the spread of Roman Catholicism in Scotland, as threatened by the re-establishment of the Romish hierarchy. The ministers intend to instruct the people in the true nature of the Romish system, as well as the present movement of the Vatican.

WHAT RELIGION DOES FOR A MAN.

A man without religion is like a man living in a planet unilluminated by the sun. He has trees, fruit, grass, and flowers, streams and hills around them, but they are only undulations of darkness; he has mountains, but they are dark and gloomy crags; he has streams, but they are chill with the touch of darkness and death; he has fruits, but they have no sweetness for a ripening sun; he has flowers, cold, colorless, and dying; he has trials, but they are only painful ascents to be climbed with uneasy and unhoping patience; he has work, but it is cheerless, empty, and really aimless, for the chill stream of death cuts off all; he has prosperity, but it is hollow and unpalatable; he has friendships, but they are only for three score years and ten. But religion lets a light upon all these. The sun has risen upon the mountains, and a crown of glory is upon their crests; the light falls on their rivers, and they sparkle back radiance, and murmur along their banks with joy, the fruits turn blushing cheeks towards the sun, and every flower is robed in beauty; the sun rises upon the life. Every trial is lightened with the light of God's love; every labor sparkles under the beams of his command and his providence; all success is sweet because it is his gift; all friendship in him is doubly dear because clad in the vesture of immortality. Yes, who will not say, indeed, that he who chooses religion has chosen the thing most needed, and the best, because he has chosen that which gives strength, beauty, and true glory to all the rest! Is not labor dignified by the thought—to this God calls me? Is not sorrow sanctified by it, for it says, "In this God is with me?" Is not success elevated by it, for we say "He has prospered our handiwork?" Is not friendship intensified by it, for we say, "Them that sleep in Jesus will God bring with him?"—*Quiver*.

THE TRUE NATURE OF SIN.

Zion's Herald, in a long editorial upon the recent defections from morality and honesty of men prominent in churches and religious circles, inquires whether this is due to the lack of power in the pulpit, and concludes as follows:—

"The preaching of our day is able and earnest; it is powerful in defence, rich in thought, and adorned with all the graces of persuasive address. As a whole, it is Scriptural and in harmony with the accepted faith of the ages. Perhaps the ethics of religion—the homely virtues of honesty and purity—are not as often and as distinctly set forth as they should be. But it seems to us that the great fundamental error lies in not setting forth as vividly and solemnly as the Bible justifies, the character and exceeding sinfulness of sin; its certain and moral poison, its constant deterioration of character, its inevitable fatal effect ultimately upon the sinner, and its absolutely certain Nemesis here and hereafter. Without any serious change in the radical faith of the Church, or even in its received eschatology, there has been a great softening in reference to the divine threatening recorded against sin. The absence of materialistic and scenic views of the life to come is not to be regretted; but the neglect to utter just what the Bible declares—what fell from the lips of the world's Saviour—is a serious error. The result is, in our religious movements and life there is a lack of strong convictions. Sin has come to be regarded as a misfortune, a weakness, an inevitable calamity, which God pities, and man should not be held to too strict account about. Our revivals would be more powerful and permanent if penitents had but a faint apprehension of the true nature of sin. They would not be so ready to trifle with it again; and the line of distinction between worldliness and holiness would be more sharply drawn."

While a Chicago and North western Railroad box car was loading with nitro-glycerine at the Jackson mine, near Negaunee, Michigan, January 2, the mass exploded, instantly killing seven men and demolishing the car. The locomotive was lifted into the air and thrown fifty feet, where it rested a confused heap of wood and iron.

The public debt statement for December, shows a decrease of the debt for the month of \$71,923 15. This is the first decrease of the debt in December since 1873.

PACIFIC CHRISTIAN ADVOCATE.

Thursday Evening, February 14, 1878

"FUTURE RETRIBUTION."

BY REV. G. W. KENNEDY.

This old question of theology has lately been discussed with new interest by the pulpit and the press, both East and West.

Much has been said to profit, no doubt, and yet many misunderstandings have grown out of the discussion. Many of the papers have spoken of the question as "the great sensation," "the progress of orthodoxy," "the new issue," etc., until the Christian community has almost concluded there has been an advent of new light upon this subject, or that somebody has received a wonderful revelation concerning the future and unseen. The facts are, that the question is as old as the Christian church; that all this argumentation has introduced no new terms from the "originals," that no "new light" has been shed upon the language of the old orthodoxy; and the only result is, that the old truth shines the brighter by having been examined until it is known better.

We must conclude that there are some influential spirits in American pulpits who are more sensational than evangelical; who are ever ready to give expression to some "new theory" prejudicial to the "received doctrine," which (strange as it is) for a time, jostles the faith of many, but which they themselves are ready to correct when criticism arrays them before the bar of conscience and truth.

Our church has had a prominent position in this discussion. Last Monday the "preacher's meeting of Chicago," (after this subject had been before them for several weeks) passed the following preamble and resolutions:

WHEREAS, The subject of the proper mode of teaching the doctrine of retribution has been before this meeting for discussion, therefore

Resolved, That we the members of the Chicago Preacher's Meeting of the Methodist Episcopal Church, take this occasion to reaffirm our belief in the future endless punishment of the wicked, as distinguished from the theory of "restorationists," on the one hand, and from that of the "annihilationists," on the other.

This resolution was adopted unanimously, and will, it is hoped, serve the purpose for which it was intended, viz.: to correct the opinion that is abroad that these representative men of Methodism are wrangling over this question, and are not at one upon this great doctrine of the church.

And now it may be asked, on what does this belief in the eternal punishment of the wicked rest?

Language is the expression of our mental concepts and ideas. In whatsoever language you may search there are terms found which give expression to the idea of eternity. The Scriptures were originally written in the Hebrew and the Greek languages, and to these we go when referring to this kind of argument: the argument from philology.

The Greeks used the terms *aion* and *aionios* to express the idea of eternity as applied to God and spiritual beings. They did not have a definite understanding of these subjects, but they used language to express the thought, which has not been improved upon, though their ideas of these subjects have.

Prof. James R. Boise, a most eminent Greek scholar, says of the use of the word *aion* in the New Testament: "I find *aion* and its adjective form, *aionios*, used one hundred and seventy-nine times in the New Testament. A word which has been in the classic form comparatively rare, has now become very common. The reason is obvious: The idea which had been seldom expressed in classic Greek, needed to be often repeated in writings which revealed the destiny of the human race. A word so often used must become familiar, and its meanings must be clearly established. What, then, does it mean? Take the word 'eternal.' I find it used forty-five times in the New Testament in the King James version. Turning to my Greek Testament, I find the idea of this word expressed

every time, except one, by *aion* or its adjective *aionios*. The same result will be reached if we take the word 'everlasting,' or the phrase 'forever,' or the still stronger expression 'forever and ever.' The idea of all these English expressions is conveyed in Greek, with little variation, by *aion* and *aionios*. If, then, the meaning of this word is not fixed in the New Testament, I don't know any word whose meaning is fixed; nor do I know how it is possible to fix the meaning of any word in any language."

The same writer quotes the phrase, *eis aionas aionon*, and says of it: "This phrase, translated 'forever and ever,' is the strongest expression in the New Testament, and in fact in the Greek language to denote unending existence. If this phrase is a failure, then all human language is a failure and a delusion. It is a remarkable fact which every thoughtful man ought seriously to consider, that this phrase translated 'forever and ever,' is predicated alike and without qualifications, of three ideas. These three ideas are: God's existence, the punishment of the wicked, and the happiness of the righteous. A few examples will suffice. 'To him that sitteth upon the throne, that liveth forever and ever;' 'They shall be tormented day and night, forever and ever;' 'They shall reign forever and ever.' All these expressions are predicated in the New Testament, of somebody. They assert the eternity of three things: Of him who sitteth upon the Throne; of torment day and night to somebody; and of triumph and dominion to somebody. The eternity of the three things is affirmed in the same words."

Other examples of the use of this phrase and the above words might be given. It is enough to know that all terms that are used to express the eternal life of the righteous are used also to express the eternal punishment of the wicked.

But is it still asked, Does God punish sin? What says he in his word? "These shall go away into everlasting punishment." And again he says: "Depart ye cursed into everlasting fire, prepared for the devil and his angels." Does God punish sin? Conscience answers yes, and will to all eternity.

Evanston, Ill., Jan. 27, 1878.

CONFERENCE CAMP-MEETING.

We cannot sell lots or collect money (and I will not try to do it), unless the conference join me to make this enterprise a living institution. I have learned the minds of the brethren sufficiently. Many will take lots, and pay money freely to build up, but not otherwise. You see how the matter stands. Brethren of the conference what will you do? Some are urging for a camp-meeting to be held immediately before harvest, the coming summer, but if the committee does not publish its intention to hold such meeting, and arrange for it in good time, we cannot hope for success. I hope the committee will take action very soon. If the brethren will take lead and arrange for such meeting in good season, laboring directly and continuously to make it a living institution from year to year as far as you can consistently, I will travel all over the country and enlist the people all I possibly can to attend the meetings and to identify themselves with the enterprise by buying lots. Will you do it? If you will, or will not, please let me know through the ADVOCATE immediately, as I have been selling lots on conditions, and want to know whether to continue or not. This proposition will fully throw the responsibility upon the conference or the committee. It will be a very easy matter to make a success of this thing if each preacher will present it to those who are able, and ascertain how much they will give providing it be resurrected.

S. MATHEW.

[Bro. Mathew was appointed last conference to look after the conference camp-ground. The necessities of the case are such there is but one honorable way. We must go on with the enterprise. If the preachers of the conference will consent to dispense with their circuit camp-meetings and join the com-

mittee in arrangements to hold a great jubilee early in the season on the conference ground and this arrangement is entered into at once we will have a grand time. Let us do it.—Ed.]

WHAT SHALL THE HARVEST BE?

BY A. B.

There is, perhaps, no question of greater importance, and none that should claim our attention and reflection more than the above.

As we see the ruin and devastation that sin is causing, leading its multitude of victims farther and farther from the fountain of life, and then notice the indifference and carelessness which characterize so many who profess to be followers of him who went about doing good, we are astonished.

How much good counsel falls fruitless to the ground, from those who should be patterns of piety; who are preachers of the word, and not doers.

It is not the fine sermons and loud professions of Christians that tell to the world that they are servants of the living God, but it is the daily walk of such, that will have a saving influence over the unconverted.

When we hear men of the world praising members of the church for being such jolly good fellows, always ready for a joke, and seldom using their religion out of the sanctuary, we are led to question the piety of these, and well we may, for certainly the essential element of their religion is wanting.

It is well for us to examine very closely the seed which we are sowing.

"For whatsoever a man soweth, that shall he also reap, for he that soweth to the flesh, shall of the flesh reap corruption; but he that soweth to the spirit shall of the spirit reap life everlasting."

In order that we have an abundant harvest, such as will gladden our hearts when we come to reap, we should sow beside all waters.

If we sow the seed of repentance, faith, love, and patience, using all our time and talent for the glory of God and the salvation of souls, it matters little in the end, if our eyes have been dim with weeping, and our hearts ready to faint, for we read, "He that goeth forth and weepeth bearing precious seed, shall doubtless come again with rejoicing bringing his sheaves with him."

What encouragement this should be to all who are earnestly working for the good of mankind. Though we sow in tears, yet, when the harvest time comes it will be rejoicing.

We need not expect to reap bountifully if we do not sow bountifully, and if we sow sparingly, we will also reap sparingly.

A smile, a kind word, a pleasant look, a word of encouragement to the desponding, cost us nothing; yet, they may bring forth an abundant harvest: and when the great harvest comes, may we all be made meet to be partakers of the saints in light.

Montee, Oregon, Jan. 23.

CHRIST THE ONLY REDEEMER.—Christ of all the persons in the world, is only fit to be my Redeemer, Mediator and Surety, because he alone is both God and man in one person. If he was not man, he could not undertake that office; if he was not God, he could not perform it. If he was man, he could not be capable of being bound for me; if he was not God he would not be able to pay my debt. It was man by whom the covenant was broken, and therefore, man must have suitable punishment laid upon him. It was God with whom it was broken, and, therefore, God must have satisfaction made unto him; and as for that satisfaction, it was man that had offended, and, therefore, man alone could make it suitable. It was God that was offended, and, therefore, God alone could make it sufficient. The sum of all this is, that man can suffer, but he cannot satisfy. God can satisfy but he cannot suffer; but Christ being both God and man, can both suffer and satisfy too, and so is perfectly fitted both to suffer for man, and to make satisfaction to God—to reconcile God to man, and man to God. And thus Christ, having assumed my nature into his person, and so satisfied divine justice for my sins, I am received into grace and favor again with the Most High God.—Bishop Beveridge.

STATE AND TERRITORIAL.

Mr. Dan Holton of this city has gone into bankruptcy.

A joint stock company with a capital stock of \$50,000 has been formed in Yreka for the purpose of working the bed of Yreka creek. Over one half of the stock has already been subscribed.

A contract has been let by Flint, Peabody & Co., of San Francisco, to a party in Seattle for two hundred thousand sprucestaves and fifty thousand fir staves, at \$18 50 per thousand, delivered in San Francisco.

On the 24th ult. Samuel Dodge was shot and killed in Warner valley, Grant county, by Wm. Wallace. Both were wealthy stockmen. Full particulars are not received, but it is known that the affair grew out of an old feud.

The Santiam Canal Company has been recognized, under the name of the "Albany and Santiam Coal Company." It is the purpose of the company to enlarge the canal and place thereon a number of boats for the spring and summer trade.

Mr. John Switzer informs the *East Oregonian* that the Spokane Chief Smok-holly, of the Columbia river Indians, asks all his tribe who do not wish to go on the reservation to come to him, and that a great portion of them have already gone and others are going soon.

The flouring mill belonging to Mr. Thomas Johnson, situated at Goldendale, Klickitat county, W. T., was destroyed by fire on last Sunday evening at about six o'clock, and is supposed to have been the work of an incendiary. Mr. Johnson was in the Dalles at the time and learned the unwelcome news on Monday afternoon.

THEOLOGY.

Where philosophy ends, theology begins. The former is the knowledge of the natural, the latter the knowledge of the supernatural. The one is the science of reason, the other the science of relation. But the natural points to the supernatural as the only rational explanation of its existence. So the body points to the soul, which animates and uses it as its organ; the law pre-supposes a law-giver, the creature is inconceivable without a Creator. Reason's highest function is to prove the necessity of revelation. Philosophy teaches that there may be a God, and that there ought to be a God; that man may be immortal, and ought to be immortal. Theology knows that there is a God, and that man is immortal for weal or woe. Philosophy cannot deny the terrible fact of sin and the moral disorder of the universe; but it cannot explain it, and still less, remedy it. Theology knows both the poison and the antidote. To him who knows from experience that he is a sinner, justly exposed to the wrath of a holy God, and who believes that Christ is his Saviour, who satisfies all his spiritual wants and aspirations, the objections of infidelity have as little weight as water upon a rock or paper balls upon a fort.—Ed.

AN INTERVIEW WITH THE POPE.

I had an audience with the Pope a few days ago at the Vatican. His Holiness was set down in the middle of the hall, and bade us gather more closely round him. In the course of the audience he said there were many hypocrites, who came with reverent gestures, but who were secretly full of mischief and mockery in their hearts. These were evil times; he warned us against hypocrisy. We must not suppose that he was taken in by appearances—he had lived long enough to see through shams and so forth. The old man raised himself—his voice rose his eye flashed, but only for a moment, a cough stopped him. A cardinal advanced, and made a sign, which His Holiness received with some impatience. Then in a hurried and somewhat inaudible tone, he delivered his blessing to all assembled.

It turned out that he had mistaken the party for another, whom he suspected of favoring the Italian Government.

The other night as Henry A. Drew, of Stratford, N. H., was asleep in bed, a large wildcat entered the house, and began an attack upon him. Mr. Drew managed to escape from the room, procured a stick of wood, returned to the attack, and after smashing the stick to pieces and demolishing a chair, he finally managed, with the help of his dog, to kill the animal, which entered the house through a hole left in the side of the outer door, by the breaking of a pane of glass.

It is claimed that 150,000 colored children at the South are already under the control of Roman Catholic priests.

Behavior is a mirror in which every one shows his image.

NEWS SUMMARY.

Messrs Moody and Sankey are conducting a very successful series of meetings at Hartford, Conn.

The trial of ex-Governor Bullock, of Georgia, at Atlanta, resulted in a verdict at midnight, Monday, of "not guilty," the jury remaining out only half an hour.

New York receives from license fees \$300,000, and pays for pauperism and crime \$7,000,000. The enforcement of the license laws would greatly reduce this last sum.

The month of December was the severest of the year 1878 in the financial circles of the country. In New York, the failures numbered over a hundred, with a total liability of \$8,000,000.

Four vessels sailed from Norfolk, Va., on the 6th inst., with 25,000 bales of cotton, valued at \$1,500,000, the largest shipment ever made from any Southern port. One ship carried 7,860 bales, the largest cargo ever shipped from any Southern port.

The *Independent* thinks the unusual pomp and display gotten up last week in connection with the inauguration of General McClellan as governor of New Jersey, undoubtedly means that he is to be put forward as one of the candidates for Democratic nomination in the presidential race of 1880.

A Charleston (S. C.) paper speaks of a sale of farm lands in that vicinity, only two miles from the Northeast railroad and Webbin river, and of the excellent soil. Six hundred and twenty acres were sold for \$205, eight hundred acres for \$220, one hundred acres for \$38, all half cash, and the rest in one year.

General McClellan will not turn his back upon the debts of the nation owed to those who furnished the money for the support of the armies of the Union, while fighting the battles of the country in the recent war. He is against repudiating those debts in any form or in any degree, and in favor of paying the whole of them in honest money. His inaugural is sound on that question.

A remarkable revival is in progress at Little Rock, Ark., under the labors of the Rev. Robert West, of the American Home Missionary Society. Little Rock is a wealthy city of about 20,000 inhabitants; but its churches have been cold and almost dead spiritually. Union meetings were begun in the Presbyterian church early in the month, nine or ten ministers giving their cordial co-operation to Mr. West. The church has been crowded, and January 13th a large meeting was held at the Opera House. Many of the leading citizens and men of all classes have been converted. Among the former is the secretary of state.

FOREIGN NEWS.

The *Foreign Times* says:—The Canadians are organizing an expedition of their products to send to the Paris Exhibition this year.

It is said to be the intention of the Marquis of Salisbury to appoint a commission to inquire into the subject of irrigation in India.

There are twenty-one universities in the German empire, with 20,229 students. The university of Berlin is the most frequented, having 4,597 students. The universities cost the imperial budget more than 12,500,000 francs per annum.

In some portions of Sweden there has been a powerful revival, which began in efforts to promote temperance. The Baptist and Methodist churches, as well as the Lutheran, co-operated in the work, and in many instances the pastors of all worked unitedly.

The Ceylon coffee crops have been seriously damaged by recent heavy rains, the effect being that the production will be one-half that of a good season. The tea crop, on the other hand, has greatly increased, and preparations are being made for the extensive cultivation of the herb.

In Paris they are warming the street cars by small hot water pipes connected with a little stove placed beneath one of the platforms. The cost is about 10 American cents a day, the fuel used being just sufficient to keep a moderate quantity of water hot. The Parisians are greatly pleased with the plan.

Krupp employs 14,000 workmen at his gun foundry at Essen, and 8,000 more outside of the place. A party of curious Americans recently applied for admission to the works, but were pointed to a notice at the entrance, printed in English, French, German and Italian, which said that no one would be allowed to enter, except persons of distinction and those sent in behalf of a foreign government. They then sent in a note to the proprietors. The note was returned and on the back of it was written in English a reply to the effect that the managers must refuse the request.

THE BOYS AND GIRLS.

THE PANAMA WHARF.

Charley and Lucy were sitting one evening on their Uncle's knee.

"Uncle," said Lucy, who was a dear child, "what did the minister mean this afternoon at church when he said that, 'the man who despises small things shall fall by little and little?'"

"Well, Lucy, my dear," replied Uncle George, "I think you will understand me better if I tell you a story."

"Many years ago I was visiting at Panama. This is a place which you will find on your map, south of the United States and Mexico."

"I remained here for many months. Near my hotel was a very large wharf. Year after year the ships had come up to it, and had unloaded their cargoes. It was built at a very great expense, and every person thought it entirely safe. Merchants often permitted thousands of dollars' worth of goods to remain on it over night. It was the custom of the wharf superintendent to examine it every month. Now, while I was there, the report was spread that some little insect were eating away the wood. He looked at the place, but said it was of no consequence—that there were only a few insects that could do no great harm. Month after month passed, and still these little creatures ate away at the wharf. They did not seem to be numerous, and but little attention was paid to them."

"One day, as I was looking out of my window, I heard a dreadful crash, and, behold, the whole immense wharf had sunk into the sea. Sixty or seventy persons were killed and an immense amount of property destroyed—all by these tiny insects. Afterward it was found that they had been eating for years at the wood. Had they been stopped at once, no harm could have come; but the superintendent thought them too small to notice, he despised them because they were so small."

"Children," said Uncle George, "be careful of little things. Whenever you discover a bad little habit, kill it at once. If you don't, it may kill you. Ask God, for Jesus sake, to help you, and he will; for he has promised to hear those who ask him."—S. S. Visitor.

HOW EVIL BEGINS.

This is a good story, showing how a boy may without thinking drift into wrong practices, which led him away from the paths of right:

"Give me a penny and you may pitch one of these rings; and if it catches over a nail I will give you threepence."

That seemed fair enough; so the boy handed him a half penny and took the ring. He stepped back to the stake, tossed his ring, and it caught on one of the nails.

"Will you take six rings to pitch again, or threepence?"

"Threepence," was the answer; and the money was put into his hand. He stepped off, well satisfied with what he had done, and probably not having an idea that he had done wrong. A gentleman standing near him, and, now, before he had time to look about and join his companions, laid his hand on his shoulder.

"My lad, this is your first lesson in gambling."

"Gambling, sir?"

"You staked your half-penny and won six half-pence, did you not?"

"Yes, I did."

"You did not earn them and they were not given to you; you won them just as gamblers win money. You have taken the first step in the path; that man has gone through it, and you can see the end. Now I advise you to go and give him this threepence back and ask him for your penny, and then stand square with the world, an honest boy again."

He had hung his head down, but raised it quickly; and his bright, open look as he said, "I'll do it," will not soon be forgotten: He ran back, and soon emerged from the ring, looking happier than ever. He touched his hat and bowed pleasantly as he ran away to join his companions. This was an honest boy.

NETTIE'S DAILY BREAD.

A little girl, whose sick mother lived in a wretched attic, and one day had no bread, was very earnest in one part of her morning prayer—"Give us this day our daily bread." Then she went into the street and began to wonder where God kept his bread. She turned round the corner and saw a large well-filled baker's shop.

"This," thought Nettie, "is the place." So she entered confidently, and said to the big baker, "I've come for it."

"Come for what?"

"My daily bread," she said, pointing to the tempting loaves. "I'll take two,

if you please—one for mother and one for me."

"All right," said the baker, putting them into a paper bag, and giving them to his little customer, who started at once into the street.

"Stop, you little rogue!" he said, roughly; "where is your money?"

"I haven't any," she said simply.

"Haven't any!" he repeated angrily.

"What brought you here, then?"

The hard words frightened the little girl, who, bursting into tears, said:

"Mother is sick, and I am so hungry. In my prayers I said, 'Give us this day our daily bread,' and then I thought God meant me to fetch it, and so I came."

The rough but kind-hearted baker was softened by the child's simple tale, and he sent her back to her mother with a well-filled basket.

Nettie had faith in God; she asked, and expected to receive. Perhaps if some older persons had more faith in their asking they would have more joy in receiving. When we ask for daily bread, it is always our duty to do all we can to earn it, or put ourselves in the way of honestly getting it. He is ready to fulfill all his promises, but we must be in the appointed path of duty and trust.—The Protestant Methodist.

ENCOURAGING FAITH.

A father once asked his little girl to give him back a coral necklace he had given her. He said it would be all right, but he could not tell her any more at present. The poor child with a heavy heart gave up the treasure, only to receive, in a very short time, a more elegant gift. "Why did you take the old necklace away from me?" asked the child. "Simply, my dear," the father replied, "to show you what is meant when we pray, 'Lord increase our faith.'"

When Columbus was on his first voyage to America, when his men were mutinous and his officers were rebellious, the very sea-grass around his vessel's prow was a sign to him that after his long voyage he was approaching some shore, and that faith would soon end in sight.

In a dark cellar where only a ray of light could enter through a crack in the door, some sprouting bulbs had become rooted in the earth. There was only one rift of light that ever entered the dark place. Yet to catch that light and to drink in the strength of that ray, these poor deserted plants had bent and stretched their stalks so that they might live by that one rift, and not die by starvation of sunlight. *Vires acquirit eundo*,—"He gathers strength by striving."

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IN THE COUNTY COURT OF THE

State of Oregon for the County of Multnomah: In the matter of the estate of Lucina Taylor, deceased. Now on this day comes J.

E. Jones, administrator of the estate of Lucina Taylor, deceased, and presents his petition praying an order to sell the following described real estate belonging to said estate, to-wit: The south half of the donation land claim of William I. Taylor and Lucina Taylor, situated in Multnomah county, Oregon, being notification 7361 and parts of section 29 and 32, in T 1 S., R. 3 E. And it appearing to the court that some of the heirs of said estate, to-wit: Fanny Avers, Alameda Townsend, Chas. Hull and DeWitt Clinton Hull are non-residents. It is now therefore ordered that citation to said heirs and all others interested in said estate appear in this court on the 16th day of February, 1878, at 10 o'clock A. M. and show cause, if any they have why an order should not be granted to said administrator to sell the said described real estate as prayed. And it is further ordered that said citation to said non-resident heirs be published for four consecutive weeks once each week in the PACIFIC CHRISTIAN ADVOCATE.

J. H. WOODWARD, County Judge.

Attest: JAS. A. SMITH, Clerk.

by E. A. BORTHWICK, Deputy.

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BUCKEYE BELL FOUNDRY.

PACIFIC CHRISTIAN ADVOCATE.

Thursday Evening, February 14, 1878

CANON FARRAR ON "AIONIOS."

Two weeks since in an editorial on eternal punishment we pointed out what we supposed the ground of the controversy as indicated by the statements of Mr. Beecher and Canon Farrar. At that time we had not seen Canon Farrar's sermon. In that editorial we made the statement that no Greek scholar of even ordinary attainment would attempt to dispose of *aiionios* on the ground that it some times may mean an age or limited duration, but that the difference of opinion as held by these divines from ordinary orthodoxy, would be found in their theories concerning the character of the punishment. Since that editorial was written Mr. Beecher has indicated in a published card exactly what we predicted of his views; but we have been a little surprised to find Canon Farrar does attack the rendering of *aiionios* as found in our present version. His claim, in short, is, that the idea of duration or specific time does not attach to the word in any sense.

The *Unitarian Advocate* has found a sweet morsel in this fact and even intimates the *Advocate* has proven itself dishonest, to which a sufficient answer will be found in the explanation above given.

In this number we publish an interesting paper touching this subject from the pen of Rev. G. W. Kenady. The article from which Mr. Kenady makes extracts, by professor Boise, (and who stands at the head of Greek scholarship in this country,) is an able exposition of this whole subject. At the time it was written, however, professor Boise had not seen Canon Farrar's statements, and for this reason there is no specific application of his reasoning to Farrar's strictures.

In this paper we desire to call attention to a fact in the history of philology, the oversight of which has caused trouble with the critics in other fields than this, and which is Canon Farrar's trouble to-day. It is simply this, that the classical meaning of a word in one age is no evidence that the next age will so use it. Words in one age are often used in a very different sense in the next, and this is true of every language. The English language has hundreds of words which have changed their meaning; some words are now used in a sense exactly opposite of their first meaning. It is true of the Greek; and what is more, of this very word *aiionios*. What force is there in the statement that the primary or first meaning of *aiionios* does not convey any idea as to duration or specific time? Canon Farrar might have said even more than this. The strong probability is, if we could dig up the Greek language a few centuries earlier than we can, we should find the word not in use at all. And why so? For the very good reason it was not needed. Professor Boise has shown that *aiion* in classic Greek is a very rare word; and ventures to say that he doubts not many students in the colleges have completed their classical studies without having found it. About ten centuries before the Christian era it was used to denote life, or life-time. That it did not then (or some other word in its place) take on the meaning of an eternity of duration is sufficiently explained by the fact that no such idea then existed in the human mind. It was left for the Divine word to unfold this, and when it was fully accomplished as it was in the teaching of Christ, then *aiionios* took on its present significance and came to mean *unending duration*. This brings us to the real point of dispute. It is what the Scripture age meant by *aiionios* and not what may have been its meaning in the days of Homer, one thousand years before. Of this there is no shade of a shadow of ground to dispute. It means unending duration. If not, where is the word that does mean this? If *eis tous aionas ton aionon* which literally is translated *from the eternity to the eternity* does not mean endless duration, it now falls upon Canon Farrar to show one of two things: Either there is some

other Greek term which does mean endless time, which we call eternity, or else he must prove no such idea was ever incorporated into the Christian system. If the idea existed, it must be expressed in language; if expressed, there must be at least one word to convey the thought; now where is the word if *aiionios* is not it?

Let us try this primary theory a little farther. If because the earlier meaning of *aiionios* was simply life, or life-time, therefore it can never take on a more extensive meaning, then the same is true of all Greek terms; and now we begin to float in deep water. The whole New Testament Greek must be reconstructed. For the most part its writers were not classical Greek scholars at all, but had picked up the Greek from the common people in the age in which they lived. Let us take some examples: *Baptizo* in its primary meaning is wash, or as some say, purify; therefore, it can never mean anything but wash or purify. According to Canon Farrar our disputing brethren as to the mode of baptism are now all sent adrift in the same boat so far as philology is concerned, for it can mean neither dip, sprinkle, or pour. *Pneuma*, (spirit,) in its primary or first meaning, is wind, or air; therefore, it can mean nothing more. So when we read "God is a spirit," we are to understand God is wind or air. The Holy Ghost must step out of existence, and there is no immortal soul. Worse still, *Theos* first meant not God, but a God, as Zeus or Appolo, and was so used among the Greeks before the idea of one Eternal and Divine Being was known; therefore we are without God except as known and worshipped in the days of Homer. Truly this is getting interesting. Is it not time we had another revision?

THE CLOUD GATHERING.

The peace negotiations, which have been the absorbing question connected with the Eastern war for several days, have given place to a new theme. Russia's rejection of the proposition to hold a conference in Vienna, is considered ominous of no good intention upon her part, while the rumors that, notwithstanding the armistice, she continues the movement of troops toward the Turkish capital, creates surprise and greater distrust. England continues strengthening her army, and a general knocking of the powers is heard at the doors of Constantinople. Turkey is in the worst possible condition; with a broken and shattered army, she lies helpless at the feet of Russia, and is in a "straight betwixt two." Powerless to prevent her enemy from entering her capital, she is afraid to admit her friends. Both Austria and England have asked permission for their fleets to approach Constantinople, and have been refused by Turkey, on the ground that such action would be met by Russia in the immediate transfer of troops to the city. It has even been stated that in case of the approach of the British fleet the Turks will open fire. England is nonplussed, but the war party advocate forcible passage of the Dardanelles. France is growing uneasy, but has taken no decided action. Denmark and Sweden are placing themselves on a war footing as rapidly as possible. A general feeling of distrust prevails among the powers, while neither understands the movements of the other, and all are jealous. The least misunderstanding now may plunge all Europe into a complicated and terrible strife. Every movement indicates a cautious determination to feel their way on the part of all the contestants, while the general interest centers around Constantinople. No human mind can even conjecture the result for a single day; and should a general war commence, it is impossible to foresee where the dividing line between the contesting armies would be drawn. Turkey has evidently lost all hope of aid from England, except as she might turn to account some breach in the Russian ranks made by England on her own account.

THE TRUE CHURCH.

Many are the claims set forth by different orders of religionists of pretended title to the true church of Christ. None,

however, have a right to this claim unless they fulfill the infallible sign and criterion, which the Master himself gave. In all ages the genuine church was to be a mission church, taking up the great commission, and extending its benedictions till the nations should be redeemed and the whole earth should be filled with the glory of the Lord. Here is the work of the church. To preach the Gospel in the regions beyond as well as at home, is her whole reason for being. To be without the evangelistic spirit is to be a spurious, and not the true, church of the Lord. The genuine disciples have heard his last utterance—to go; and with these marching orders they hasten to take possession of the nations that have been given to him.

THE OREGON STATE TEMPERANCE ALLIANCE.

This body convenes on the 21st of this month in Albany. It is very desirable that temperance people shall meet and secure some place of action which shall be united and safe, to check the evil of intemperance. There are laws that could be enforced, and if our legislatures are of the kind that want to do something, something will be done. A political party with a one plank platform, and that temperance, would only be a laughing stock to our foes, and a failure in fact. But if temperance advocates will vote en masse for the best men to do their work, the parties will be a little afraid of putting men in nomination who are not acceptable to the temperance people. Here then is something practicable. Will the churches, and temperance organizations look after the matter? If so send up a lively delegation to Albany, and concert together how best to do it.

A note from the secretary addressed to E. F. Heroy, Esq., bearing date Feb. 4th, says: "All church and Sunday school organizations are entitled to representation. The basis of representation being one delegate for the organization, and one for each twenty members, and one for each fraction over ten. By late arrangements with the rail road companies, delegates will pay full fare to Albany, and will be returned free upon presenting the secretary's certificate of attendance." Let no time be lost. Let all the organizations favorable to this movement, elect delegates, and let only wise and sensible councils be tolerated, and the measures adopted by the next legislature will show the importance of this action.

A CHANCE TO INVEST IN A "SUGAR BOWL."

A letter from Bishop Simpson to Dr. Goodman, published in the New York *Advocate*, gives an account of the embarrassed condition of the Orphan's Home, under the care of the M. E. Church in the South, located on a sugar plantation of fifteen hundred acres of land, familiarly known as the "Sugar Bowl." It was originally purchased for \$13,000, \$10,000 of which, was given by a French gentleman. Buildings were afterwards erected at a cost of \$16,000 more. For several years this home has been filled with orphans, mainly of Union soldiers who died in the war, and has been successful; but the sugar house has been nearly destroyed by the explosion of its boilers, and from other causes it has become embarrassed with a debt of \$10,000. Bishop Simpson thinks it will be a great loss to Protestantism, if it should pass out of the hands of the church, and strongly recommends this debt be cancelled by contributions. The church must save the "Sugar Bowl." Contributions may be sent to Dr. W. D. Goodman, Arch Street, Philadelphia.

The Ministerial Association of Walla Walla District, Columbia River Conference, will hold its second session in Walla Walla, April 17, 18 and 19, 1878. It is expected that every "preacher in charge" will be present. A cordial invitation is given to all local preachers, exhorters and class leaders to be present.

D. G. STRONG, Pres.
S. L. BURRILL, Sec.

The Conference Board of Church Extension of Columbia River Conference will meet April 18, 1878,
By order of the President.

EDITORIAL NOTES.

Complaint still continues about papers not received. One brother writes he has ascertained the mails turn out papers with the wrappers off, and their destination cannot be determined. No doubt this is one of the great troubles in districts where mail is handled many times, and not very carefully at any time. We use the best wrapping paper we can procure, but understand it is the custom of stage-drivers, when in the mud, to pull out over the mail bags, thrown off for this purpose. No mail can stand such usage as this and reach its destination with any certainty. Our own mail sometimes reaches us soaked in water.

We notice a new invention to keep people from snoring. It consists of a night-cap with a bandage extending round the chin. The theory is, people snore because they breathe through the mouth instead of the nose, and if the mouth is kept closed, they cannot snore. It will hardly prove a success while catarrh is so prevalent, unless the inventor will furnish an attendant to snatch it off when the patient's nose closes. We think it would prove a better investment if some people could be induced to wear it during the day.

This week we received a package of nicely executed cards from the office of the *Jackson Standard*, Jackson, Ohio. The editor of the *Standard*, D. Mackley, our old friend, still lives to fight tobacco, whisky, Southern Democracy, and Hayes' policy. We have never quite harmonized, but Davis, we love you all the same. Honest men can afford to disagree. With thanks for this beautiful present, and a thousand tender memories of the by-gone, we shall patiently wait to press the hand of the editor of the *Standard*, when the printer's press has ceased working forever. The same mail brought us two beautiful photos of young friends from the same city, whom we had the honor to receive into the church, while in the pastorate; may they never be less pure and lovely.

From late dispatches it appears President Hayes is growing tired of the idiotic conglomeration of foolery and oppression still going on in the South. The trial of the returning board has touched his sympathies, and it is said he is looking toward a possible something somewhere to take place at the hands of somebody for some purpose not yet made public when it may become constitutional for the great general government to protect these three loyal citizens. Just now we are beginning to wonder how and what this will be. If it was unconstitutional to interfere in the frauds which made this state of things possible, we are at a loss to know how it can become constitutional to interfere in this very natural result. It is greatly to be hoped somebody may soon find out.

An interesting religious movement is going on among the Indians at Port Blakely. The *Seattle Tribune* says: "A band of about thirty northern or British Columbia Indians has settled in there, the men belonging to which are employed in the mill or on the wharf. They were converted by the Wesleyan missionaries, and that their conversion was not a sham is evident from their deportment, their industry, their cleanliness, their zeal in the cause and their changed, earnest lives. John, their leader, has, for an Indian, a fair English education, and he conducts their daily religious services. He reads to them from the Bible, he interprets to them parts difficult of comprehension, preaches to them, leads the singing, and does for them probably better than a white minister would. They hold services regularly every Sunday, and many services on week day evenings. Yesterday Rev. Mr. Sires, of Seattle, participated with them in a service at 5 o'clock in the afternoon, and they afterwards attended his evening service in the hall. They sang finely in both the English and their native language, and seemed so solicitous concerning their spiritual welfare, that Mr. S. became quite interested in them, gave them a number of good books, and prom-

ised to do for them the best he could."

The *Christian Messenger* continues its interest in Methodist theology and finds a new cause of rejoicing in what it is pleased to call the forsaking of Methodist creeds. Creeds are a constant source of annoyance to our brother of the *Messenger*; but his quotation from the Episcopal doctrine of original sin is not exactly to the point. And this failing to see the point is constitutional with the *Messenger*; it may be from hereditary descent. Doubtless the *Messenger* could show a vast discrepancy between the teaching of the doctrine it quotes and that of the *Advocate* should we take its rendering; but when a man cries out against his neighbor who carries a flag, and sighs that he should be so naughty as to own one, while the only difference between himself and that neighbor is that he keeps his flag in the garret, it is hardly to be expected he will stand in the front rank of critics among men. The *Messenger* ignores all creeds, plants itself firmly on the Bible, and then goes before the public with an individual interpretation of the Bible denied by at least four-fifths of the Christian world. After making this new split in the Church it gravely sits down to deplore the division of sects and sigh for the good day coming when the head will ask permission to rejoin the tail and universal unity will come. The creeds of the Churches are digests of the doctrines which they accept as they find them in the Bible. They may be written or unwritten, but to be without a creed is to be without any belief in doctrine. The creed of the so-called Christian Church is unpublished, that is all; and yet, no man can read a book it publishes, or hear a sermon from its pulpit, without finding out at least its prominent and general features; but the cry goes on, "down with the creeds." Well, brother, the *Advocate* has at least equal cause for rejoicing that some are wise enough even in the Christian Church to turn away from this "creed" hobby and boldly proclaim a better way. The *Messenger* closes on this wise.

Go on, brethren, leave your human creeds among the relics of popery, where they belong, study God's word only for doctrine, and so teach men, that your faith may not stand in the wisdom of men but in the power of God.

That is, leave your creed and accept our *creedless* creed and you are all right! It will be a long time, brother, before the head seeks the tail. It is about sixty years since the *Messenger's* sect was started, and it is a little early to call back over the centuries for the great body of the Christian Church to come over. It reminds us of the five-year-old on the street corner smoking a cigar, who advised the gray-headed old man never to commence as it was a very bad habit. In this case the boy's position had at least one redeeming feature, his *creed* was right.

DUTY CALLS ALL TO ACTION.

The editor of *Zion's Herald* speaks to the Church as follows:

As a believer in the Lord Jesus Christ you are expected to take part in the conquest of the world to his cross. A part of the army of occupation, you are ordered to report in readiness for service, armed and equipped as the law directs. If not called personally to advance into the enemies' land, if permitted to remain in camp, or to hold a place in the reserve corps, or in the commissary department, while others advance to the front, you should show the more diligence in giving the advance your support in word and deed. To remain in the rear without according your heartiest sympathy and most efficient support, is to be a rebel to the cause of Christ. To offer your prayers and sympathies and to pay your money for the extension of the Gospel into heathen lands, is the very least you can be expected to do. As a disciple of him who claims the nations as his trophies, you are called to diffuse his truth and grace, as really as the missionary who goes to heathen lands. "Go into all the world," was spoken to you as well as to him. Because you have not been pressed into personal service in the distant field, you are not to excuse yourself altogether. Above all others the exempt should help those who do the real fighting. Sympathize, pray, give; the one without the others "is dead, being alone."

PACIFIC CHRISTIAN ADVOCATE.

Thursday Evening, February 14, 1878.

LIVING A LIE.

A Washington lady whose husband held one of the highest places in the government, stood in her magnificent home attired for her weekly reception. "How gladly would I give up all the finery, show, and insincerity of this public place and go back to the rooms I lived in when we were first married. I would throw my silks and diamonds away and sit down to my supper of chip beef and tea at sunset, and afterwards take a long, quiet walk with Will, and rest on the stump in the moonlight, and tell my little plans for the future, and what I had done every hour while he was gone, and know that we were alone in the world, living only for each other. Those days seem like days in heaven. I work harder now than any slave; often 300 calls to make in a single week; receptions or parties every night; see the same people, hear the same talk, eat the same things, come home disgusted; wonder what I am living for, where I will go when I die. 'Betty, I must have Hon.—and Secretary—here tomorrow; I must get their influence; you must talk music to the Secretary, and you ask Hon.—about monolith; monolith is his hobby. Do your best. I need their help.' So it is always. Help, influence, power—a smile in my face, interest in my manner, living a lie; feeding my soul on husks."

The above is true to life. Emptiness is in all the glitter and show of this world. The soul here seems capable of real enjoyment with only a very small portion of the things of this life. When we heap up treasure we get its rust and decay. When we attain power, we confront envy and jealousies, and must be led by an exacting multitude, who seek our influence, or whose influence is necessary to our further advancement. When we are admitted into the society of the fashionable, we must live for its whims, and be dragged here and there at the mercy of its burdensome and painful ceremonies, while our very life is in constant danger of its chariot wheels. A few simple and innocent pleasures, a few quiet friendships, a few unpretending treasures with Christ, and a hope of riches beyond the grave, are all the soul can properly manage here. Those who attempt to go beyond this must pay the price—"Live a lie and feed the soul on husks."

HOLDING ONE'S TEMPER.

A strong temper, even if it is a quick temper, may be a source of real power to a Christian man. But to make it a power for good a man must hold his temper, not lose it—not lose its control and direction. The man who feels strongly, and whose feelings are quickly aroused in behalf of a subject that interests him, can be, far more effective than a man of sluggish temperament in impressing his views on others—if only he retains full control of his aroused feelings, and directs them judiciously.

Indeed, the man who can never feel anger or be aroused to indignation, is unlikely to gain a firm hold on the affections and sympathies of others. It is the man who has strong and deep feeling on the subject of which he speaks, and whose feelings are evidently struggling for an outburst and an overflow, but are held in check by a firm will and a clear head, who carries his hearers with him irresistibly in any plea which he makes for or against a cause to which he addresses himself. So soon, however, as a man is under the control of his aroused temper, instead of having an aroused temper under his control, he is at a disadvantage, and his power over others is then no greater than his power over himself.

A strong, quick temper is a positive force—as real and as potent in its way as steam or hydraulic pressure. But the practical value to a man of this force—as of every other force—depends entirely upon his retaining its control. See the engine driver on a locomotive engine. So long as he holds the steam in check, and directs it by throttle-valve and lever, he can whirl along a mighty train back and forth upon its appointed track; but let that steam once get beyond his control, and there is an end of his power. His engine is a wreck, and he does well if he escapes with his life. The danger to him for allowing steam to get the better of him is no greater or more imminent than the danger to every man who has a strong temper to look after, and to keep in its place. At the best, a man who cannot hold his temper is like an engine-driver on a locomotive with a cracked boiler. There will be a great

deal of fizzing and spluttering, and some scalding, possibly a disastrous explosion, but no wisely controlled and well-directed power.—*S. S. Times*

SUFFERING IN WALES.

The hard times seem to cover a very wide area. There are few countries in the world from which we do not hear intelligence of commercial stringency and want. The countries of great mercantile and manufacturing energy are suffering most, because trade and commerce in these places are most deranged and depressed. From Wales comes very sad news of widespread want and suffering, through the almost total failure of the iron trade and also the very great depression of the coal trade. Mr. Henry Richards, M. P., who represents a Welsh constituency in the Imperial Parliament, in a letter to the *Christian World*, gives some painful facts respecting the destitution among the people in the mining districts. From one of the collieries alone about 550 men were recently dismissed, and left without any means of supporting their families. Mr. Richards says: "The condition of the women and children is especially pitiful. Many of the men are away roaming over the country in the vain search of employment. With honorable pride they shrink from proclaiming their sufferings, and often part with every scrap of furniture they possess before they apply for relief." At Cardiff application for admission into the workhouse increase at the rate of fifty a week. Sheds have to be erected to give temporary relief. The British people, who have already subscribed over half a million pounds sterling for the destitute in India, will no doubt cheerfully aid their fellow countrymen in Wales. But the derangement of trade cannot be so easily remedied. The following facts mentioned by the *Christian World* indicates a very serious condition of things: "At Cardiff Docks miles of coal wagons await shipment, the exportation having fallen off within half a year from 363,000 tons a month to 215,000. In the Rhondda valley the masters affirm that they lose on every ton of coal, and that they keep the mines open simply to afford employment to the people. Out of five hundred collieries in Glamorganshire and Monmouthshire, only twenty are working full time. In the neighborhood of Merthyr, none of the twenty collieries work more than three days a week. The distress consequent upon this general want of work is far greater than that which followed the strike of the colliers and ironworkers in 1875, to which strike and similar movements much of the present suffering must, it is feared, be traced. For nothing has so greatly contributed to bring about the present calamity as the deplorable state of the iron trade. Only 500 furnaces are now in blast, out of 927 erected at the beginning of the year. Prices are steadily falling, the competition of foreign countries is increasingly felt, the general producing power is gradually diminishing, and yet the output is not sufficiently restricted to prevent the accumulation of stocks. Distress prevails, therefore, almost as much in the iron as in the coal districts.—*Christian Witness*."

A REMARKABLE MAN.

I spent a delightful day yesterday at the factory of Alvan Clark, in Cambridge, near Boston. Upon the grounds near the houses in which he and his sons live, is a wooden building twenty-five by forty-five feet in size, and two stories high, with a basement. Here is the engine and the simple machinery by means of which the best telescopes in the world are now made. Mr. Clark's two sons are associated with him, there being a mutual affection among them, as well as a simplicity of manners which charmed me greatly.

"I happened," said Mr. Alvan Clark, the youngest son of the old gentleman, who is now seventy-two years of age, "to be looking through one of our largest telescopes at Sirius one night in 1862. You know that Sirius is the brightest star in the heavens. It is one hundred and twenty-three billions of miles away, and is four hundred times the size and power of the sun. M. Bessel had said that there must be something to make Sirius vary from its line of motion, and that night, sure enough, I saw the planet of its system which did it."

Young Mr. Clark was whittling a stick when he told me, and did not think it was anything very remarkable; but the French Institute awarded him a medal for it, and it made him and his father's glasses famous forever. It was with one of these telescopes that Asaph Hall lately discovered the two moons of Mars. Queer moons they are, not more than five or ten miles in diameter, and revolving around Mars every seven hours. It took but a small pebble, however, to slay Goliath, and it is not impossible that those little brick-bats, so to speak, of

moons may kill the grand nebular hypothesis, which has been a sort of religion of astronomers for so long. The moons move altogether too rapidly to be accounted for upon that theory, Mr. Clark told me.

In the factory I saw the telescope being made for Princeton College, which is to cost \$4,000, and another for the Portuguese government, to cost \$6,000. Mr. Clark is also building another, which is to be a present from Mr. McCormick, of Chicago, to a Virginian College, which is to cost \$25,000. Mr. James Lick, of California, applied to them to make the largest telescope possible for him, but did not persist when he learned that it would cost \$180,000. The son who discovered the planet of Sirius told me that he hopes to make one which will have an object glass some thirty-six inches in diameter, which will be by far the largest ever made, and who can tell what it may not reveal?

In the yard are great tubes pointed to the heavens in which glasses are tested, and there is a tunnel two hundred and thirty feet long, one foot in diameter for the same purpose—a candle at the end looking exactly like a star. Old Mr. Clark has so formed the habit of work that he can never cease working as long as he lives. He and his son were grinding away in their shirt-sleeves at glasses when I arrived. Red paint is the only thing used to grind with, and after a month of grinding with the hand, the glass gaining in power every day, not a tenth of a grain will have been ground off. It took a steady year at it for the glasses by which the moons of Mars were discovered, and their power can be understood when it is remembered that a microscopic photograph illegible to the human eye was easily read through them at a distance of three hundred feet. Not work only, but the utmost patience and care are required. A lens will be made untrue, and so as to distort a star seen through it, by its own weight, by the warmth of the hand touching it, or of a breath—by the animal heat, even, of a person standing near. As Mr. Clark told me of this I wondered if, in like manner, it is not from some perhaps unconscious fault in us, that celestial things seem to us so unlike what they really are.

I have not space to tell of the ingenious electric arrangement by which the foot of a burglar in the building at night or the heat of a kindling fire, will arouse the sleepers in the houses near by. Nor can I speak as freely as I would like of the white-haired, bright-eyed old gentleman who is, his old friends tell me, as childlike as he was sixty years ago. Upon the whole, although Mr. Clark's telescopes are the best in the world, I was less interested in them than in the process by which he was made what he is. He is vastly more remarkable than any telescope he will ever make.—*Sunday Afternoon*.

"ONLY A HYMNAL."

The editor of the *Atlantic Advocate* has a sharp criticism on the title given to the new hymn book. After stating that the term Hymnal means simply a hymn, or sacred lyric, and not a collection of hymns, and is for this reason inappropriate, he says:

"We think it unfortunate to put 'Hymnal' in the title page or the hymn book in place of that familiar and suitable term, because it would be in bad taste. To say it would appear pedantic is not enough. It resembles the new fangled nomenclature manufactured from some of the most chaste and beautiful names in the English or perhaps any tongue: as Mollie, for Mary, Sadie, for Sarah. Imagine the revised Bible or 'Scripture,' calling the wife of Abraham 'Sadie,' Mary and Martha, 'Mollie and Mattie.' Hear 'Saint Mattie' saying then, 'Came Mollie Magdalene and the other Mollie.' Listen to the Gospel according to 'Johnnie,' rendered thus: 'Now a certain man was sick named Lazie of Bethany, the town of Mollie and Mattie.' When we get a 'Hymnal,' we shall need a Bible to correspond. A chorister who led the singing with a fiddle once came to the minister and proposed to change the lines.

"O may my heart in tune be found,
Like David's harp of solemn sound,"

thus,

"O may my heart be tuned within,
Like Uncle Davy's bran new fiddle,"

so as to adapt them to the circumstances of the case. "Yes," said the parson, "yes that is good; but we can improve on that so as to suit the words exactly to the moral condition of the singers." He wrote:

"O may our hearts go diddle, diddle,
Like Uncle Davy's bran new fiddle."

If the music-makers will furnish the notes we suggest an additional line to the above to be inserted in the hymnal:

"O may our hearts go diddle, diddle,
Like Uncle Davy's bran new fiddle,
For so 'tis printed in the hymnal."

As there is no such stuff in the book, but on the contrary it is composed of the

best selection of elegant and appropriate hymns perhaps ever made for divine worship, why mar its symmetry, and damage its sale by misleading the people, with a ridiculous title? We have looked through several English, two Latin and one Greek, dictionaries and encyclopedias to find something to justify its use, but without avail. "Hymnal" for hymns is a verbal humbug.

STANLEY'S LAST BATTLE.

We clip the following from the *North-west*:

Having finally extricated himself from the woods, Stanley again launched his flotilla in a part of the river where its waters assume the dimensions of an inland sea. Here he was on the very first day attacked three times in succession by the savages. On the following day a final and combined attack was made on him, which led to the main battle fought by Stanley during his journey. The place where it came off was at the mouth of the Aeuwini, a tributary of the Livingstone. There the expedition was startled by the appearance of the formidable preparations which the enemy had made for its reception. A fleet of fifty-four war canoes bore down upon the flotilla. Some of Stanley's people were seized with a panic, and a few canoes turned to seek safety in flight. But Stanley ordered the anchors to be cast, and a close line of battle to be formed. The enemy came on with a shout. One of the war-canoes contained eighty oarsmen, forty on each side; the paddles were eight feet long, and had ivory stems. Near the bow of the canoe, on a sort of raised deck, were posted ten fine-looking young warriors, with spears poised ready to throw. Of this class of boats, though not all so large, there were twenty. Stanley estimates the force embarked in the fleet at about two thousand men at the lowest, a number of tribes having probably combined to destroy the hated strangers. The battle opened with a spear thrown from a war-canoe, and for about ten minutes the air was darkened by a perfect shower of missiles which descended on the flotilla. Having suffered the enemy to come to close quarters, they were received with a fire which fairly overwhelmed them. The result was that the savages fled in wild disorder. Determined to strike terror into their hearts and to teach them a lesson, Stanley had them pursued on shore, followed them to some of their villages, where a rich booty was made in ivory. This article seems to be very abundant in the region of the cataracts. Among the spoils of the victors were the pieces of an ivory temple, large solid blocks of ivory upon which the natives appear to chop their meat, hammers, mortars, and other utensils, all made of ivory. Even the porch of the chief's house was supported by ivory pillars. Stanley thinks that the ivory carried off by his people on this occasion was worth at least eighteen thousand dollars. In this great battle the expedition did not lose a single man.

INTERESTING INCIDENT.

A correspondent of the *Albany Journal* relates the following of Captain Alfred E. Lee, who was Governor Hayes' private secretary, and who has been appointed Consul General at Frankfurt: Captain Lee was left for dead on the field of Gettysburg. Professor McCabe had prepared an elaborate funeral sermon for him, for he was greatly loved in Delaware, Ohio; and it was to be delivered on the Sunday at commencement week in that sad but glorious July. The night before, at dusk, a pale, crippled figure alighted quietly from the train at Delaware depot, and walked on crutches to the nearest hotel, taking an unostentatious room, as suited his humble means, and little knowing that the manuscript of his funeral oration lay in the gifted professor's desk. Sunday morning he devoutly repaired to the church, which was full to overflowing, and the few who saw him come in, and gathered around him, managed to convey the tidings to the sacred desk, and with the versatility of our Methodist friends, the funeral occasion, with scarcely an interruption, was changed to an enthusiastic missionary meeting; and when the call was made for contributions, this pale soldier rose, leaning on his crutches, and said softly, for he was very weak from loss of blood, "In token of gratitude to God for having spared my life upon the field of Gettysburg eight days ago, I give my name for a hundred dollars."—*Evangelical Messenger*.

Canon Farrar of the Church of England, in publishing his recent sermon on eternal punishment, takes occasion to say that he "expressly repudiates Universalism as a dogma, as he also repudiates the dogma of purgatory and conditional immortality," merely giving his reasons for refusing to assert that a soul is necessarily doomed to endless torture if he dies in sin.

FORM OF CHURCH GOVERNMENT.

In Ecclesiastical controversies many words have been wasted in contentions respecting the obligation of the modern church to conform itself to the models created by the apostles. We conceive that there is no law, there is no obligation, and we look in vain through the New Testament for any general commands applicable to church organization, except the principles laid down by Jesus as stated above. The apostles did not profess to act from special inspiration when they ordained the seven deacons, when they encouraged a settled ministry, or in giving any other ecclesiastical counsel on questions not covered by the universal principles propounded by their Master. Why, then, should we set up such a claim on their behalf? Why not accept what seems obvious on the very surface of the sacred record, that, guided by the light of those principles, they did what seemed best under the circumstances? If the reader chooses to believe that they were specially inspired to that end, we shall not controvert his belief. We believe they were left to act in details as their reason dictated. The universal church has the same liberty; only she must conform herself to the grand principles of ministerial parity, individual equality, limited ecclesiastical authority, and ceremonial simplicity, so clearly taught by her great Head. They alone are her infallible guides. Following them, she will retain her purity. Departing from them she will find herself troubled with dissensions, impeded in her work, and corrupted in her life.—*National Repository for February*.

DUTY OF OFFICIAL MEMBERS.

Among the indispensable qualities in the official members of our churches are integrity, devotion to duty, and courage. Acting for others in financial and other relations, their conduct should be free from suspicion of wrong dealing. Their methods should be so open and above board that the whole community can see that they are right.

The work of the Church requires devotion in those who manage its affairs. Without it the cause suffers. Many Churches remain feeble, not from lack of opportunity, or gracious resources, but for the want of devoted and efficient men to take the lead. One half the zeal displayed in their private business, would, if employed in the service of the Church, give a fresh impulse to the cause of God. How can men consent to hold these positions, and be mere drones in the hive? How can they find such a course to be consistent with their religious vows?

The position requires courage as well as devotion. In carrying forward the work of the Church, as that of business or of the State, you will find difficulties. They are to be bravely met and conquered. A cowardly leader will discourage a whole Church. No such men should be sent to the front. In the eye of God, one Caleb—bold, plucky, ready to face the giants and walled cities—is of more value than ten heartless and pusillanimous spies, intimidated in the presence of difficulties and ready to sell out to the first purchaser. Caleb would have made a good steward. He feared neither the enemy, nor the people associated with him. He saw clearly that to subvert the world the tone of the Church was to be educated. The steward is not simply the mouth-piece of the Church; he stands for the right in all directions.—*Zion's Herald*.

SPOILED CHURCH MEMBERS.

Spoiled children are common. Everybody has seen them. The church is a family; and there are spoiled church members, as well as spoiled children. They are equally troublesome. If they are too indolent to go to church on Sunday, they expect the pastor to note their absence, and call around on Monday, flatter their vanity by visiting them, and urging them to be more attentive to the means of grace. If they have a sore finger or a slight cold, they expect the pastor to know it, and make it the occasion of a pastoral visit, and the subject of special condolence and prayer. They are very sensitive, and often become offended at their fellow church-members, or even the pastor, and they sit in a corner moping and pouting, or stay away from church. They expect the pastor to come and look at their sores, say over them a few soft words, and they are ready to resume their places until they are hurt again, and then they want the same healing process repeated. They are spoiled, badly spoiled, by being treated as mere weaklings, instead of being respected as intelligent men and women. Such people need manly treatment. They may die under it; but the church will sustain no loss—if they survive, they will enjoy some religious life and be worth saving.—*Lutheran and Missionary*.

A readiness to take offense is a sign of a narrow mind or a bad man.

FARM AND HOUSEHOLD.

CLEANLINESS AND HEALTH.

Mr. Aubin, superintendent of the Central London district pauper school at Hanwell, has demonstrated in a remarkable degree the importance of cleanliness in children to health. By simple cleanliness alone he has reduced the death rate among these children from forty to less than two per cent., notwithstanding that the scholars were taken from the very heart of London, many of them being half-starved, stunted, scrofulous, and suffering from ringworm and ophthalmia. It cannot be too widely spread abroad, that the secret of this clever and philanthropic superintendent's rule consisted in the practice and maintenance of extraordinary cleanliness. The eight hundred or nine hundred children under his care were well washed all over in warm water twice a week, as well as down to their waists twice a day; and the younger children were washed after every meal. Whenever a garment was soiled it was changed, although, perhaps, it had only been worn a few minutes; and, in the regular way, every elder boy was allowed three clean shirts weekly. The sheets of every bed, too, were changed weekly, and frequently oftener when required. The profusion of clean linen caused as many as fifteen thousand pieces to be washed weekly. But the system worked wonders. Instead of a hundred little graves being made in the grave yard yearly, the sexton was not called upon to dig more than a dozen. Far finer children in country work-houses furnish a death rate of twelve per cent. But this unpromising selection, with this management, yielded a smaller death-rate than the wealthiest communities in the land.

Thus it will be seen that the secret of the preservation of health lies in one word—cleanliness. This quality long and worthily held next to godliness, must be applied in its mildest sense, and be understood to mean cleanliness in our houses, our streets, and our towns, as well as in our food, linen, and persons. Air, earth, and water must be kept sweet and clean; and even our fires are not exempt from influences upon health, for we may burn substances that emit unwholesome odors. Sanitary reform, therefore, resolves itself into an old, old story. The patriarch Jacob gave the pith of it when he commanded his household to "be clean and change their garments;" and Moses only enlarged the same command when he declared that, "a house should be unclean the priest should look upon it and cause it to be thoroughly scraped and cleansed; and, should signs of uncleanness again present themselves, it should be taken down—stones, timber, and mortar, and these materials cast out of the city upon an unclean place; and in the minute directions he issued respecting repeated ablutions. It will not be of much use to tell the story, even with its Syrian associations, to grown-up people, they knew it already; but habit is second nature, and it is difficult for them to change their ways. Those to whom sanitary reform must be preached are school children. They should be taught, if we are dirty we shall become diseased; if we sin, we shall suffer, as certainly as twice two are four, and twice four are eight. It is in the minds of little children that we should sow this seed.

"EVERY BODY'S BEST."

"Take every body at his best and hold him there." If our memory has not preserved the quaint words of this paragraph, we have its spirit, and its sound truth and good sense struck us very forcibly the other day. How much smoother and easier we might get on with ourselves and others by following these words! We have—you, reader, and I, and every body else—our angles and crochets, our weaknesses and failings, and fault which may make ourselves and some other folks dreadfully uncomfortable. Some people seem to have an unfortunate faculty of always bringing these to the surface. They are, from some perversity of head or heart, always running against the whims and weaknesses of their fellow-beings, and eliminating discord and disturbance. Now it is a great deal better to avoid all these things. It is better on the low ground of expediency and comfort. Just slip by and go around the oddities, and irritabilities, the suspicions, the obstinacies of people as far as you can. They in their turn will have to do it for you; for thus far the poet's appeal has not been answered, and no beneficent power may

"The giftie gie us,
To see oursel's as ithers see us."

Try to find "every body's best"—the soft, kindly, generous side. A great many people inherit their moral and mental twist, and it is hard to untie those hereditary knots. They don't see them, and although to others' eyes they crop out as plain as daylight, it is best for all

of us to shut our eyes to them, as we do over a great many things besides. Every road has its own rut. Every character has its foibles, to go no deeper; and it is always pleasant to hear a person say he has his peculiarities, but then so have I—so has every body. There is a sound philosophy at the bottom of this, if there is not something better and higher still.

FEEDING LARGE OR SMALL ANIMALS.

Abundant experience, if such proof were necessary, shows that there is more profit in feeding the larger breeds than there is with the smaller breeds of animals, whether for meat or milk. Of course, there are exceptions in this, as in all general rules; the small Jersey cow, for example, which is expected to produce an exceptional product of highly colored and finely flavored butter; but this does not affect the rule above stated. It is only necessary to consider that, when we feed two animals of 700 lbs. each, we have to supply the demands of two sets of breathing, circulating and muscular apparatus which is considerably more extensive and expensive than those of one animal of 1,400 lbs. This is true of every animal that we feed, from the fowl and pig, up to the cow and fattened steer. Ten small Merino sheep, weighing 80 pounds each, will cost much more to feed than four Cotswolds of 200 lbs. each, or five of 160 lbs. each. Besides the gain in feed we have also a large advantage in the less proportionate amount of offal in the fewer large animals than in the larger number of small ones. Where flesh and milk are the objects in view, this consideration ought to have great weight in the selection of stock to be kept. The choice, of course, will be restricted by the opportunities for keeping the stock, for it will not pay to keep Shorthorn cows upon a pasture where only small active cattle can pick up a living; but, where other things are equal, this consideration should be well weighed. Just now, there is opening up a large opportunity for feeding stock for beef, which many farmers will very soon find a desirable one to seize upon. In choosing animals for feeding, then, they will find it to their profit to select such large breeds as Shorthorn, or Hereford, where their locality admits of it; and where it does not, they will certainly labor under the disadvantage of preparing for market an article which can neither sell for the highest price, nor can be produced at the lowest cost. Further there is another advantage in marketing the largest amount of product in one package, so to speak, for animals of 1,500 to 1,600 lbs. can be sent to market at less proportionate cost than the same weight in the form of animals that are one-half or one-third smaller.—*Am. Agriculturist.*

THE BLESSING OF A CHEERFUL WIFE.—What a blessing to a household is a merry cheerful woman—one whose spirits are not affected by wet days, or little disappointments, or whose milk of human kindness does not sour in the sunshine of prosperity. Such a woman in the darkest hours brightens the house like a little piece of sunshiny weather. The magnetism of her smiles and electrical brightness of her looks and movements infects every one. The children go to school with a sense of something great to be achieved; her husband goes into the world in a conqueror's spirit. No matter how people annoy and worry him all day, far off her presence shines, and he whispers to himself "At home I shall find rest." So day by day she literally renews his strength and if you know a man with a beaming face, a kind heart and prosperous business, in nine cases out of ten you will find he has a wife of this kind.

Because of the silver agitation, the government is losing money at the rate of \$7,000,000 a year, that being the difference between the interest which the government would have paid on its bonds if the agitation had not stopped the funding process, and the interest which it must now continue to pay. As this amount must be paid by the whole people to the bondholders, the silver men would seem to have been picking their own pockets without knowing it.

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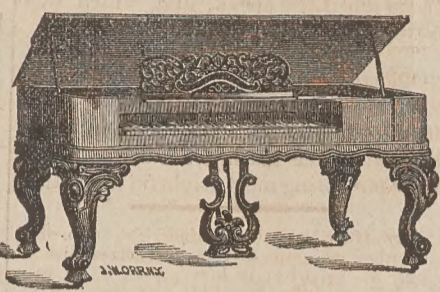
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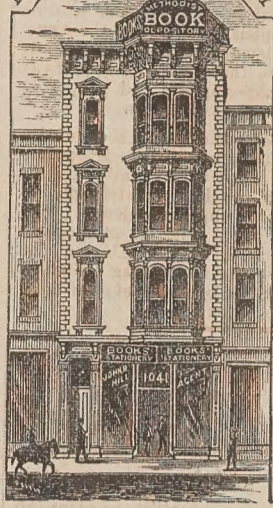
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LATE TELEGRAMS.

FROM THE DAILY OREGONIAN.]

Miscellaneous.

Pope Pius ix died on the evening of Feb. 7th. He was born in Singigaglia, May 13, 1792, and was elected Pope, June 16, 1849.

The Port Jefferson, Long Island, Zeatucket Rubber Company have closed; liabilities not definitely known, but do not fall below \$75,000 and may reach \$150,000.

A party of fifteen or twenty Indians surprised the Hay party in the fort hills about twelve miles east of Deadwood, D. T., and captured the horses and oxen belonging to the outfit. The men escaped.

Bernabe Perez was murdered on a mountain trail between the New Almaden and Guadalupe mines. He was an important witness against Victor Sambrano, now awaiting trial for a murder committed about ten days ago. Angelo Silva, who was known to be with the murdered man, says he was assassinated by two men who laid in wait for them on the trail. Silva is in custody on suspicion.

About half past eight o'clock, February 11th, a fire broke out at Fort McPherson, but under the able direction of Gen. E. A. Carr, and the perfect discipline of the troops, the fire was confined to L. company quarters, in which it originated from a defective flue. In ten minutes after discovered, the whole building was in flames; building a total loss. The soldiers saved most of their effects and company property.

In the Iowa legislature the house has adopted a resolution by a party vote declaring for maintenance of the public credit, for a currency convertible into coin, gradual and steady resumption, remonetization of silver, immediate repeal of the demonetization act, that gold and silver be made a legal tender for all debts, and that the present volume of legal tender currency should be maintained for the present.

Congressman Davis recently received from officers of the national labor party of California, resolutions stating that one thousand Chinese are in the pay of the United States government in various menial capacities on men-of-war and at forts, arsenals, etc., and requesting that a bill be introduced in congress forbidding such employment and making it a penal offense for any United States officer to give employment to Mongolians.

A party of boys discovered the body of a man near Ocean Beach about two miles south of Ocean Beach yesterday, lying face downwards at the foot of a bluff forty feet high. The right hand was under the body and the left hand held a handkerchief to his face. Near by was a bottle partly filled with chloroform. The head and a portion of the body was covered with sand although the body had not probably lain in the position found for more than twenty-four hours. From papers found on his person it is supposed to be E. Bushardt.

A Washington special says a political crisis is impending, and before many days it is very probable there will be a radical change in the policy of president Hayes toward the South, at least as far as Louisiana is concerned. The president and entire cabinet are very much wrought up by the trial and conviction of Gen. Anderson, and make no attempt to conceal their feelings. The statement sent out by secretary Sherman is not alone the utterance of his own mind, but the opinion of the entire cabinet and the president himself.

February 13th about ten o'clock wind commenced to rise at Chico, and towards midnight it increased to a gale with heavy rain. Between two and three o'clock, when the wind was at its height, the steeple of the Congregational church came down with a crash, tearing away the west turret. It fell to the north across Fifth street and into the pavilion yard, and was completely demolished. It was one hundred and thirty-five feet high. The church is not much damaged, and steps are already taken to repair the damages. Nobody hurt. We have had to this date a little over 21 inches of rain for the season.

The president is of the opinion that the prosecution against Gen. Anderson is solely political; that it is not countenanced by the best men of Louisiana, and therefore is contrary to their calm judgment; that the proceedings were in the interest of those who strive to antagonize the two parties in that State rather than to enlighten them; that so far from receiving the approbation of the country the act will be condemned by right thinking and patriotic men everywhere when they become acquainted with the circumstances attending the prosecution. A grave constitutional question may be involved and in which the general government may perhaps have a right to interfere, the president submits the subject to the attorney general for his consideration.

Ida Lewis, who is in delicate health, having never recovered from the exposure and nervous shock attendant upon her efforts to save drowning men, is living at the light-house and keeping the light herself. An effort will be made this winter to induce congress to grant this girl a pension. She has been in the government employ all her life, having in reality cared for the light long before her father's death, ten years ago, though he drew the pay, and is thought by many persons that such service and bravery as hers should have some public recognition. Her last rescue was of United States soldiers, who were attempting to reach Fort Adams in a storm. Miss Lewis is a cheery contented little woman, who asks nothing for herself, and has never courted the fame or attention she has received.

Eastern War.

Hostilities have been renewed in Thessaly. Postal service on the way of Odessa will shortly be resumed.

Smallpox and fever are increasing among the refugees. The distress is very great.

The Black Sea blockade has been raised and many ships are going there for grain.

A Pera correspondent believes the British fleet has been ordered to proceed up the straits. He does not apprehend that the porte will offer active resistance.

A special from Paris says it is reported that the Russian embassy and a small Russian detachment entered Constantinople yesterday. The report is not confirmed.

Roumania is taking measures for mobilizing all her able-bodied men against contingencies. Austrian subjects residing in Roumania have been summoned to report to the Austrian consulate in view of the possible Austrian mobilization.

It is not believed the entry of Russians would give rise to any serious trouble. There would perhaps be great excitement but public opinion on the subject has so changed that the fears once entertained have now almost entirely disappeared.

Russia has notified Austria that among the questions with drawn from consideration of the conference are the reorganization of Bulgaria, occupation of Bulgaria by Russian troops and re-annexation of Bessarabia. This note has given umbrage at Vienna.

A Vienna dispatch says on this subject: What looked yesterday merely probable seems to-day

pretty certain, namely, that the entry of the British fleet into the Dardanelles has become the subject of negotiations ostensibly between the British government and the porte, but in reality through the porte between England and Russia.

A Vienna dispatch contains the following: The report has just arrived here that the sultan is ready to grant the firmans demanded by the powers for the admission of their fleets. France and Italy have rescinded the orders to their ambassadors to obtain firmans because the ambassadors informed them there was no apprehension of anything endangering life and property. Austria has not rescinded her orders.

All the regular troops who crossed the frontier have returned to Greek territory. Irregulars continue to enter Thessaly to keep alive the insurrection, and rifles are being distributed to them under government superintendency. The Greeks seem to have acted with great moderation during the short invasion. During the blockade of Domoco the Greek flag remained over the Greek consulate by order of the commander of the Turkish garrison.

THE SECOND CARDIFF GIANT.

Several months since we published an article detailing the finding of a stone man in Colorado, and the consequent excitement of a few scientific gentlemen over the affair. We predicted then it would turn out a second Cardiff Giant and so it proves. How men of scientific ability can be so easily hoaxed is to our mind accounted for only on the principle that men can have a great deal of sense without much common sense. The Northern Advocate says:

After the "Cardiff Giant" had his day and the authors of the fraud had filled their pockets with the people's money and the secret had been revealed the cunning man who planned and executed the scheme boasted that before ten years had passed he would humbug the people again. He thinks now that his threat has been executed, for the recent discovery of a similar object in Colorado, which was afterwards conveyed to New York and netted its owner a handsome revenue, proves to be another child of this same man's cunning wickedness. The event would not merit notice by us, were only such men as Hull, the defrauder, and Barnum, the showman, concerned in the nefarious project, but when we consider that one of these men is a senator, as well as a circus proprietor, we cannot help feeling a little humiliated on behalf of the American people. Think of one of the men who stand before the world as a representation of this high-minded nation spending his summer vacation superintending the burial of a stone image, which shall in due time be made the instrument of shameful speculation. We do not feel like joking then even though that man's name is Barnum.

WATCHING A RIFLE BALL.

The gentlemen, members of the Rochester Amateur Rifle Club, on a recent afternoon were in the town of Brighton target-shooting. The distance was twenty yards; all three were shooting Creedmoor rifles. From the firing point to the target the ground gradually ascended, so that a small telescope, but a good one, firmly fixed to a tree, at a distance of perhaps thirty feet, made a fine point for observation. One of the shooters, while looking through the glass to mark a shot of one of his companions, exclaimed that he saw the ball as it sped on its mission. The announcement was received with incredulity; but one of the other shooters went to the glass, and he also saw the ball almost as it left the gun, and through its whole flight, nearly the whole line of its trajectory, until it struck the target. So interesting and beautiful was the sight that every shot was watched by one or the other of the gentlemen; and it is an actual fact that the point at which the ball would strike the target would be seen before the ball struck. It was even insisted upon that the rotary motion of the ball could be observed.

Immigration to this country continues to decrease. Last year the number of alien passengers who arrived at New York was 54,536, or 16,729 less than in 1876. The whole number of arrivals was 87,221, of whom 42,685 had before landed in this country. Of this latter number 17,583 were steerage passengers, of whom by far the larger proportion adopted citizens returning from a visit to their native land, thus manifesting their preference for "free America," despite the prevailing hard times.

OBITUARY.

Died in Pendleton, Oregon, Jan. 26, 1878, of diphtheria, Miss Effie C. Daugherty, aged 15 years, 10 months and 26 days.

She suffered intensely, yet she was always patient and cheerful, "rejoicing evermore," and saying, "Thy will be done." The one desire of her life was to see souls saved and Christ's kingdom advanced. And as the room was filled with the odor of the ointment poured by Mary upon our Saviour's head, so the fragrance of her life will reach and abide upon all who knew her. Many precious sayings dropped from her lips during her last moments, thus cheering the loved ones and giving abundant evidence of her acceptance with God. "Blessed are the dead who die in the Lord * * * they rest from their labors and their works follow them." J. C. KIRKMAN.

ANOTHER BURIED CITY IN ITALY.

At the foot of Mount Gargano a buried town has been laid bare, the houses being twenty feet below the surface. A temple of Diana was first brought to light, then a portico composed of columns without capitals, and, finally, a necropolis covering nearly four acres. The Italian government has taken measures to continue the excavations on a large scale, and has already discovered a monument erected in honor of Pompey after his victory over the pirates. The town is the ancient Sipontum, of which Strabo and Liwy speak, and which was destroyed by an earthquake.

Official information has been received in St. Petersburg that the Chinese have massacred 15,000 men, women, and children at the Kashgarian town of Manas, committing most frightful atrocities.

Storrs Harrison & Co., Painesville, Ohio, offer in another column a very attractive list of plants at surprisingly low prices. The firm have always been found attentive to business, and their plants first class and just as represented. They are worthy of patronage.

The Great Blood Purifiers.

Bristol's Sarsaparilla and Sugar Coated Pills are a sure remedy for every form of Scrofula. Hundreds of cases that seemed beyond hope have been permanently and completely cured by them.

War or Peace?

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QUARTERLY MEETINGS

PORTLAND DISTRICT—THIRD QUARTER.
Oregon City..... Feb. 23-24
East Portland Circuit..... Mar. 2-3
Salem..... " 9-10
Albany..... " 16-17
Jefferson (Sci.)..... " 23-24
Rock Creek (Marquam's)..... " 30-31
Clear Creek..... Apr. 6-7
Sheridan (Baptist Church)..... " 13-14
Hillsboro, (Baptist Church)..... " 20-21
McMinnville..... " 27-28
Dayton (Amity)..... " 20-21
Shedd (Trinity)..... " 26-27
Dallas..... " 26-27
Portland, Taylor St..... May 4-5
Forest Grove (Gaston) J. Hoberg..... " 4-5
Address, P. M. STARR, P. E., Salem.

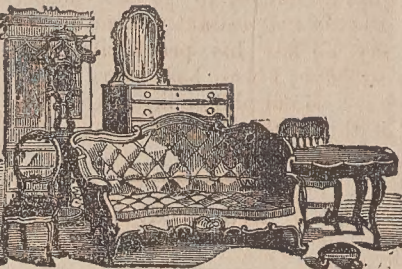
EUGENE CITY DISTRICT, SECOND QUARTER.
Monroe (Junction City)..... Dec. 8-9
Eugene City..... " 22-23
Wilbur (Calapooia S. H.)..... Jan. 5-6
Empire City (Empire City)..... " 12-13
Roseburg (Roseburg)..... " 19-20
Jacksonville (Manzanita)..... Feb. 2-3
Grant's Pass (Grant's Pass)..... " 9-10
Springfield (Cresswell)..... " 16-17
Browns River (Brownsville)..... " 23-24
Corvallis..... Mar. 2-3
Siletz..... " 10-11
Address Eugene City, Lane county, Oregon.
J. S. MCCAIN, P. E.

PUGET SOUND DISTRICT, SECOND QUARTER.
Seattle..... Dec. 29-30
Whatcom..... Jan. 5-6
Skaet (Skaet City)..... " 12-13
Whidby Island..... " 12-13
Port Townsend..... " 19-20
Tacoma (Summer)..... " 26-27
Chablis (New Castle)..... " 26-27
Olympia (Montesano)..... Feb. 2-3
Mound Prairie (Union S. H.)..... " 2-3
Oysterville (Bay Center)..... " 9-10
Astoria..... " 9-10
Cowlitz (Rock Point)..... " 16-17
Vancouver (J. H. Acton)..... " 16-17
Lewis River (Tackimass S. H.)..... " 23-24
Powell's Valley (Fair View)..... Mar. 2-3
East Portland..... Mar. 2-3
P. O. address, Seattle, W. T.

MONROE CIRCUIT.
Appointments for Monroe charge for the ensuing year:
1st Sabbath of each month, Junction City—morning and evening.
2d Sabbath of each month at 11 A. M. the Chapel—7 1/2 P. M. at Monroe.
3d Sabbath of each month Alsea.
4th Sabbath of each month at Monroe—morning and evening.
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Flour, extra standard brands \$ bbl.... 6 50a 6 75
" country per bbl..... 6 00a 6 25
" superfine..... 5 00a 5 50
" Graham..... 6 00a 7 00
Wheat—# 100 lbs sacked..... 2 00a 2 05
Oats—white # 100 lbs..... 1 65a 1 70
" black..... 1 55a 1 60
Bacon, clear sides # lb..... 11a 12a
" breakfast..... 13a 14a
" hams..... 13a 14a
" sugar cured..... 15
" shoulders per lb..... 8a 9
Middlings—fine per ton..... 37 50a 40
" feed..... 32 00a 35 00
Bran, per ton..... 22 00a 25 00
Chop Feed, per ton..... 33 00
Lard—kings, per lb..... 13a
" tins, "..... 13
Butter—in brins, # lb..... 25a 30
" solid "..... 18a 25
" roll "..... 30a 35
Eggs, # doz..... 25
Apples, dried, in kegs per lb..... 6a 6 1/2
" sks,..... 5 1/2a 6
" green per box..... 75 a 1 00
Pears, dried, in boxes, per lb..... 11a 12 1/2
Plums, " pitless, per lb..... 12a 13
Salmon, # bbl..... 10 00a
" # bl..... 5 50a
Potatoes, # 100 lbs..... 50a 90
Onions, # lb..... 1 25
Cheese, Oregon, # lb..... 17a 18
Oat Meal, # lb..... 3 1/2a 5
Corn Meal, # lb..... 3 1/2a 4
Barley per cwt..... 1 60a 1 70

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